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place? I have a thought or feeling of some kind which is associated with work. It does not mean I work but I am associated with it in my mind. And something becomes very clear: That I have a means of trying to find out something about myself. And of course, also that when I do think about that, then that thought ought to be used for some purpose. And I then try to make out of the thought something else which is an awareness. Now, I cannot continue with the thought and I cannot let it go into a feeling. I let it go for whatever it is, but I must take a definite ~~moment~~ position at the time when I have the thought that I have enough wish to change the thought. And instead of simply taking the thought and applying it to my physical behavior, I first change the thought into an awareness of seeing myself. I am not as yet applying the knowledge of doing certain things than only half a minute later. I first say yes. When I say yes, I change the thought into an awareness of myself as I am and then I start observing.

So, there are a couple of steps. I cannot change, I do not think I can, change immediately from a thought or a feeling into an awareness which is already active. I have to call to myself, "Here I am." Now I am here. Now I will do something. Now my manifestation of course continues. Now I link up with that and I go along with it. And there is, at that time, no classification, not of the habit, because the habit is then already gone. The habit can help me to wake up. The habit can help me to come to myself and say, "Look, this is how habitual I was." I still have the thought. And the thought has to be translated into the actuality of working. And I do it via an awareness.

I do not know if you understand what awareness means. It is not a mental process really. An awareness is the totality of myself, expressing myself as I am at that time with all of me. That is an awareness. And it is not purely mental. It is made up of mind; it is made up of feeling and it is made up of my presence. But the awareness is the totality of myself. So, I translate the mental process of thinking into the totality of awareness of myself as I am. With other words, I change mind into Being.

So, here I am. I think of work. I remember that I ought to work. I have a desire for it. I become aware. I am now in that state of being, as it were, regarding the wish to work, one. Now I try to stay with the manifestations that I am engaged in. I do not wait for a habit. I am engaged in moving my arm or whatever it may be that I now will do. I will do it that I am present with that. And that, of course, is the observation, impartiality, and everything that goes with it.

I translate then my awareness from the standpoint of being, onto the actuality of living with it. So, instead of looking for the habits, look only for that what is your ordinary life and catch yourself. At times you go up or down, you climb this, you do this, you do that, something else. Whatever it is, in the house, outside, pick up the baby, cook. It does not matter what it is. It need not be a habit. Do not wait for them. The habits will become included. Certainly, you will recognize yourself that you do certain things always the same way. You can call it a habit. It belongs to a manifestation as one is. And, at times, I make this conversion. I cannot use another word for it because it is actually: I have to supply at that moment of my mental recognition of work, something in the form of an energy which converts that mental thought into the relationship towards the being where I am.

And the being starts to become the determining factor. That is the only thing I can rely on. I cannot rely on either my mind or my feeling or even activity. But Being I do, I do know. I recognize it. And I know it is from where I then start to work. So, you see what I mean?

Nancy: I think so.

Mr. Nyland: Forget about habits. Do not call them by that name. When I say, "I am", I am. Whatever is, I am. This I is my being at the present time, whatever the level is, is my I. Am is whatever the manifestation is, habits or not habits. I am. It is an am-ness of existence. And it has now name. I cannot define it at all. I do not allow any thought to enter. Only I recognize the existence of myself. This is the am-ness. And I then becomes the level of being, wherever I am, that I there.

I do not want to go too much into philosophy about that because in reality, the being is not linked up with I but I exists independantly of being. Only when I am in being, I can appear. If I am not in being, I does not appear. I does not appear in thought or in feeling or in activity. But it does appear in the being. It appears in unity. Enough for this week.

May Rippa: I need to understand how to place different kinds of responsibilities in my life and in work for myself. It seems that since I have started to work, I have more personal responsibilities. When I first started, my time was a little freer to devote to more work or group activities. Sometimes it seems very clear what the right thing is to do. Sometimes I am not sure where I should place the emphasis because when I start (?) responsibilities and introduce work into them, I very soon get lost in it and it becomes just a personal thing.

Mr. Nyland: You listen to what I told her. Work is simplicity itself. It really has nothing to do with what you are doing in ordinary life. It does have to do with the waking up to whatever you do and then either maintain it or intensify it and not to consider it from the

any other standpoint of what is right or wrong or useful or not useful. You will find out. At times, it is difficult. At times it is a little easier. In most cases it is still difficult because at the moment when I transfer my thought into a level of being, I do something quite unnatural. And immediately, it creates almost in the atmosphere inwhich I live, I certain friction. It is as if I force my being in a situation where it does not belong because there being is not used to be recognized as such. My whole personality recognizes any one of the three centers. One at a time, Sometimes, two at a time. Very seldom three at a time. And much more seldom the unity of the three.

So, when I start to bring in a level of being, I do something so unnatural that even the level of being is not at home. And I am not at home with it. And, because of this, when I say I think and I now wish to be ~~xxxxx~~, I become aware, then I am already in a certainstate where I find out the antagonism, the opposition. I immediately, when I introduce something of that kind, there is a force against me which prevents me and takes it away from me. And does not allow me even to have a level of being existing, let alone working.

So, for that, I cannot, I cannot even afford to have distinctions in ordinary life of certain things that are right or wrong. I strt. The whole day long I think about it and I convert whenever I can. And, at such times, I call them light points. I call them stars. During the day, the darkness of my day, the darkness of my sleep, it is not at all light. I know that. But it can have a clarity and it can have something that I know exists. Something I have called the knots of a net. It is really something that holds my day, if I can see it, together, as something that is of a different kind. It is different from a cloudy sky even during

the night.

So how will I get back, particularly after some years of work, how will I get back for myself the real wish to work? Really, this is the question. How can I, regarding work, introduce something as if it is new for me? As if I look at it again with <sup>of</sup> open eyes? And I am in admiration and surprize ~~xxxx~~ such a thing existing for me. This is, I would almost say, the damnable things that work also becomes habitual. And that it loses, because of this constant association with ordinary affairs of life, it loses its nice glow and its particular attraction. It dulls. It still is work. It still is the idea of work. Nothing has happened to it only it has dulled. It is not like wonderful shiny metal.

So, what is the process. I try to find out about myself. Certain times when I am really interested in that what I can do in ordinary life, this will provide a certain enthusiasm and a certain shine, a certain jpy. Something that I say, "I am alive." And I use this now, this state when I am alive, to try to become present. You see what I mean?

I cannot afford or even hope that in the times ~~xxxx~~ when I start to say, "Work is so difficult and I cannot do this and it is that I have lost my interest", and so on. It is absolutely true. And I cannot introduce anything that will make me wake up. But I can be wakened up when I am, as it were, sailing with the wind and then using that energy, that I am already lift'd. That is, I am, when I am joyful, when there is something interests me, I am lifted up. In reality, I am lighter. I use that.

May: And the time ~~in~~ inbetween? Then you just have to know?

Mr. Nyland: Forget it. Forget it. It is lost; lost like a thousand ~~s~~ of other moments during the day are lost. Take the ones that are important; that I know that I can, more or less, guide.

Where is the space in the universe? It is absolutely nothing compared to the number of stars; and, even at that, the number of stars. But, inbetween. what is the space? What are distances? What is space? I cannot even... What is the sun in a constellation? What is it? A little speck of dust in Grand Central Station. That is all. The rest is space and that is the only thing that exists in our so-called solar system.

So, the mazes, that is, the openings of the net are much larger than the little knots. But I am only looking at the knots. And a little bit goes a long way. It lights up. It lights already because it shines its light when I look at it. And it is again, after I pass it, I am in the light. So, here is a point of light. But it is like this. So I climb, as it were, on top of the hill, I use that. I am, at the present time, sailing with the wind. I am already lighter. In this state, if I now only can remember. The difficulty is that, in that state, I do not need God. So, you see, I am, you might say, between the devil and the deep sea.

The most beautiful moment for work - my nature will not allow me to think of it. "Everything goes well. Why should I thank God. I did it. Only when it goes wrong. Then I call on Him and I say, "Please give us a little sunshine instead of snow. So, I have to learn one thing: That I am what I am at any one time. At times when I wish to work, when I am reminded because of circumstances, I cannot work. But I can make up my mind that a little later, when the sun will be out, I will work. So that then when it comes as joy, as sun, shining on me, inwhich I become warm, inwhich I feel light, I associate it with gratefulness for my existence. Then I translate it into activity. You understand what I mean? It is sailing on top of the waves, not below, I have to wait

until I come there then I am light. Then I have almost no weight. And, at that time, I can give it a push.

So, select out of the day the times, If you are down, if you are pessimistic, if everything goes wrong, forget about work that day. It is ~~shutting~~ another way of working. But at the present time -- I am not saying that is it not useful for... Everything is useful for work. But, if I lose interest, I have to find interest. I have to have a new curiosity. I have to have something that says, "Oh how wonderful Gurdjieff existed for me." If I can have that in myself as something and say, "I do not care what you think. I do not know what you think. I have no interest in that. But I know something." When I walk on the street and I say, "You, you, you; you are mechanical." Maybe you are. Maybe I pity them. But maybe I say, "You do not know what I know." You understand that?

Such a joy is then in one that you have something. It places responsibility on you; of course, it goes together. But the fact remains that you have something that is different. And that something, that can give you exactly that form of life that you need. Get out of it. Get out of your.... Never mind, Sit up straight. Sometimes I say yell. Do what you like. Stand on your head. Turn handsprings. You know? Make your body exist. I am here. I am alive. Today, again new. Thank God, Gurdjieff, the ideas, work, objectivity. What would my life be without it? If it was not there, what would I be at the present time? I would be nothing else but just a returning, revolving body already, in death. I would be as if I were a living corpse. And this is the truth. When I realize that in ~~myself~~ the moments perhaps when I cannot work, then I make up my mind that I will work as soon as there is an opportunity.

Richard Wachtel: What you just told me, does that apply to me also?

Mr. Nyland: Yes, it does, very much. That is right.

Joan Holland: I want to thank you for something that you told me when we spoke last Wednesday and to report on what happened. You told me that when I remember myself, to wake up, that I should remember my aim. The first time I remembered to remember my aim. I made it as a continuation of I am. And then I said my aim to myself. The waking up was impossible ~~was~~ ??- I am and I said again I am and it built. Thank you.

Mr. Nyland: Good, use it for another week. One has to have, regarding work, regarding tasks, regarding ideas, really a feeling that it is helpful because ~~if~~ if it is not helpful one must not continue. We are liable to continue to think, to introduce into ideas all kind of things of our ordinary life and then hope that the ordinary things of ordinary life will be better because we introduce them into work. It is just the opposite.

I am in ordinary life. I introduce ideas and ordinary life drops away. It has not more value. In the presence of higher ideas of work, ordinary life does not really exist. And then I remember my aim: To be a man on Earth. This is the fourth way. The fourth way is not one, two or three. It is not the fakir; it is not the saint and it is not the yogi. It is not the neglect of ordinary life. It is not reaching God at the expense of my body. Fourth way means I wish to reach God. And then I want to take God and bring Him down to Earth. And then I will want my Earthly existence to be spirited by that what is the presence of God so that I do not lower God to the level of Earth but I bring the level of Earth up to God. This is what my aim has to be. I am perfectly willing to forget about my ordinary life. Everything that I ~~am~~ have thought, done, felt, and so forth, whatever I have accomplished, it is as if nothing in the presence of something that is objective. Everything subjective, regarding objectivity, does not exist than only at the point where it touches.

This is important to see because I have to have, with objectivity, a certain place where the fulcrum can be attached. Otherwise I can never lift the Earth. This, where it is attached, is the moment. And the moment remains a part of time. It is still a part of it. That is, it remains part of ordinary life. But, as a moment, it is related to a vertical line going up and I call it eternity. I cannot use any other word because it is against time to a certain extent. But nevertheless, it belongs to time.

So, at this point, this is the moment of existence. I have two things. I have that what I am and that what I am potentially. So, when I say, "I Am", it means I am actually and I am potentially. And in that I combine both in order to bring within my life God on Earth and then to live in accordance with the precepts of God, not the precepts of ordinary life. It is very important to understand this distinction because everytime I will take my ordinary life and introduce a little bit of this so-called God-elixir and I think that my ordinary life is going to change."

Unless I die, I will never live. I have got to be free entirely from that, what is my socalled, what I call, possessions, of that what I am. I have to be free entirely from that. Then, in that, there is a possibility of birth. And it is an extremely difficult thing to do because one does not want to give up and to the last ditch you will hold on to that what you think is your own. And you do not want to lose it because you think that if you do lose it, you have nothing left. And it is truth. You have nothing left.

But the fact is that when I have nothing left, I have with that something to stand on and then the contact between time and eternity is made and I am there. I do not know if you understand some of these things because the concepts all the time come back, time and time again. I have to find a way by which something of

God in me corresponds to something I call God outside. And that, in connecting it, that I am, as it were, changed in that process. And gradually, out of this what is now my Earthly existence, will come a level of being on a different level, a little higher.

When I remember my aim when I work, then I link up with the possibility of growth. And this is evolution that I am after. I am interested in that because I am that where I am, I will turn around, turn around and not get any where unless there is something else introduced that starts to grow perpendicularly from whatever plane I live on.

So again for another week. Do the same thing but such intensity, as if you, at that moment, die. If one can afford ones emotions in such a way that the fear of life enters, then one actually starts to live. Many people stop at that point., because they are afraid of their existence. And what is their existence? A little body with an awful lot of conceit. Forget it, forget it. I am simple man. I wish to live. With that, I look up. I do not even look at my feet. And I do not even want to look ahead. I look up. This is the indication, the direction of the vertical line. When I am looking up, then I can move because the moments can be moved and the moments belonging to time can then be eaten.

Elizabeth Schalev: I want to report on my task of two weeks ago.

Last week I, of course, wanted to report, but then actually by you answering other questions, it was, at that time, enough for me to do the task another week" And I could see certainly it would be useful to me for another week. And I have seen many times that I have wasted energy on useless emotions. But I could also watch them and stop them at certain moments. At other moments I would let them because I really did not understand it at that time and it went just all the same.

Mr. Nyland: You say you --??-- into two groups. One you could stop, the other you let go. Can we change it now?

Elizabeth: May I just say one thing? By watching this I saw many times too that actually the thoughts are more emotional thoughts, if you can call it that way.

Mr. Nyland: Related to emotions.

Elizabeth: Sometimes it was difficult to see whether it was thinking or It was just...

Mr. Nyland: It does not matter.

Elizabeth: It is both.

Mr. Nyland: Let it be whatever source it is. It has an effect on yourself and you are probably either, a thought is produced, a new thought, or an activity it produced. It does not matter, the motivating force, where it comes from. I find myself with it. I find myself expressing it. Now sometimes I want to stop it. And some I do not want to stop, for whatever reason; either I do not understand it or I cannot stop it. These are the two groups, aren't they?

Now we change it around. One thes that I can stop easily, I continue with intentionally. The others, that I cannot stop, I will stop. You see, I have to get away from a certain natural inclination which is very difficult because, in general, I will say, "I can do it." But I really know I cannot do it. But I assume I can do it and I do not what to put it the test because I am afraid of it, what when I would try it out, I would discover that I cannot do it.

Now I want to find out everything about myself. You see, once and for all, I say to myself, "No more falling. I am thru with being a child. I want to grow up. I want to face the situation, whatever it is; I will not care." This is what I meant a little while ago when I said that an emotion can be so strong that it might destroy me. And I say, "It is better to be destroyed when I am awake."

Sp, we make, in a Tuesday group, we make a pact. That is why it is Tuesday group. That is why a Tuesday group means work, because the people who come to this group must work. And it must be

in such a way that if they do not work, then their conscience should tell them to get out. So, I base this entirely on my wish to work; really to find out what it ~~means~~ is that makes me either one or the other; that makes me unconscious or conscious. And I have now set out a direction for myself. You might say I have signed up. It is a ship, Occassion, and I have signed up as an ordinary little bit of a mate, maybe not even a mate; just an ordinary little fellow, as able sea-man let's call it, able sea man on the ship Occassion. And I have signed up. I have signed up for three months and where do I go? Maybe Karatas. Who knows? This is my attitude. And now I am at sea. I cannot turn back. I have still this intention of finding out what is my life. And my life is made up of my body, having all kind of habits, stupid nonsensical habits. But, I belong to a Tuesday group so I say, "Never mind these little stupid habits. Out they go. I work." I find out my stupid little habits in ordinary life. I am, in ordinary life, just like an ordinary person, but I have something else. I belong to a Tuesday group. Therefore, I look at my ordinary life as a means of something. And I start with my ordinary life to clean it up, to really make it something that is a little bit worthwhile. I throw out this, I call it, ballast of my ordinary life. I do not want to ~~be~~ lie - I do not lie. I do not want to use excess energy when it is unnecessary - I do not do it. I do not want to use drugs - I do not do it. I do not want to have over-excessive sleep - I do not do it. I do not want to indulge in - I do not do it. I try to be a grown up man because I belong to a Tuesday group and I have signed up almost for life.

So now I have certain habits which I cannot undo or maybe I can do. I have to find out: Can I do it or not? I have habitual this or that. My emotions, they are involved. Can I do it? Sometimes I say, "Yes I can" but I am not ~~being~~ facing the situation.

Here I am in a situation where I have to say something and I cannot say or where I have said something. I realize I have said it. Could I have changed it? Can I create again the same kind of situation? And then, being faced with the same kind of condition, how will I then be? Someone, other people around, ideas I read or things that occur to me and they create in me a certain state of feeling of some kind and I react towards it. Can I go without it? Can I change it? I hate a fellow like Kennedy. Can I have my hate and take it or leave it? You see, these are the little things, big things --, the weather; God damn it; it is raining again today and I want to go out. Do I catch myself in such things? Do I see it? How stupid I am, wasting that kind of energy and can I do something about it? I go down stairs and I am faced with somebody I do not like. Ah, there is goes again; wait a minute until he passes by. Thousands of things during the day.

Elizabeth, there is ones day, ahead. I am in the morning. I have wakened up. I am really, I am alive in the ordinary sense of the word. I am alive. I am glad, I am happy to be alive. I thank God I am alive; that I did not die in my sleep. Alright, here is my life. Where do I go? What happens to me when I now do this, do that, do that? And I become engaged and I am taken and I see myself ~~xxxxxxxxxx~~ run down the gutter. This kind of energy is lost and is also lost forever. Do not forget that it is lost. It is like seeds thrown on the road and it is run over by a car; it will never germinate. I can afford many things and I have an awful lot of extra energy and I have accumulators and all the rest. And still, where is my life day after day? I get a little older, a little bit more creaky maybe. How do I spend it? What is it that all the time keeps me to something that already has existed and I continue to exist with it? And I know very well it is wrong. Why don't I have

at ~~xxxx~~ times a certain strength to say, "The hell with you all. I am what I wish to be."

If I wish to be, then I now kill my past. Then I would probably have at least a chance to grow. But if I continue or think that I can ride continuously two horses, three, ten horse the times. In the first place, I dilute all my energy. In the second place, it is utterly silly. This is what I do. I have a thousand I's. And the day has one. And yet the light of ~~the~~ all day is gone when night is there. And the night has a thousand (eyes) I's. This is my personality and I do not see it. I do not see that some of them are contradictory. I do not do anything to marshall them together and to bring them together, those at least who have a little inkling of the possibility of waking up. Instead of that, I think probably that the totality of my personal body, if I can put it in a bath and there it is completely sanctified. It never will work that way. A little bit and a little bit there and a little bit there and a little bit there, but continuously to try until all my cells gradually have changed ~~over~~ over into something else.

This is my work. This is the work that is ahead when I wake up in the morning. And that the minutes and the seconds are tick tock on a clock and it is my time that is being ticked off and there it goes - and I let it. And why do I let it? Because I am weak? Yes. Because I do not realize what I am? True.

So, I start with my emotions. And I do not want to make any fool of myself. Neither do I want any one else to know more about me than I will know about myself. So I start and I find myself with emotions, with feelings, good, bad, whatever it is, indifferent. And I am there with is. And I say, "I can do?" Yes. "I cannot do?" I question it. But I will say, "Maybe I have never been able to. This time I will ~~try~~ I try. Maube I cannot do it. What do I do? Try to get courage? Try to go somewhere in a stor and buy it? Try to

sit dwon on my kness and pray? Maybe sit down somewhere and come to myself and say, "Let the forces that are within me, at the present time combine in this one I have and then, maybe I can. How often such momenta can take place. "When I sit", I do not want to quote it in German because it is so silly. "Wer nie - die Kummervollen Nachte auf seinem Bette, weinend sass". You understand it? "Der Kennt auch nicht ihr dunklen Nachte." If I do not know, when I sit on my bed, and I do not know suffering, I will never know the forces outside of me which could help me.

I have to fight. Life is not easy. Life is worthwhile. But I have to make up my mind that when I sign up. I sign up for better or for worse. I sign up for storms also. I will face life as it is. Only then can I consider myself really interested in wanting to live. I do not want to run away from things. I want to be waht I am, wha' I can do. Of course; but I will continue to do. I will not continue to sit. I waill not want to talk. I will not want to just yap, yap, yap about work. I will work, so help me God, if God has any meaning for me. I want to be a man. Alright, I will try to be.

Let's forget about, let's forget about all the beat of intentions with which hell is paved. Just a little bit of grass, maybe on the street of Heaven and let's clean it. Kick the grass out of the big boulders so that maybe that little patch - put it is clean. Some satisfaction for me if I say, "For ten minutes, for ten minutes I really try my honest best." My honest best because I really fight. But we do not do it. This is crime almost that we do not do it and that we have all the opportunities ~~xx~~ there are and still ~~xxx~~ not do it and not realize how important it is. And time will overtake us. Death will overtake us. And then, naturally it is too late. It is not too late now. Whenever we wish, we still have the opportunity.

Thank God we do not know when we will die. Never mind when the opportunity for us would pass. If I remain interested, it will not pass for me. The possibility for me to be aware and awake and to grow is there as long as I have the thought that I can do it. I have no further interest in the condition of humanity the way it is. Never mind whatever they do. Let them, whoever it is, go to hell if that is what they wish or they can not help it. I will not.

At the same time, I will pay. I will pay humanity; I will pay with my life. I will pay Caesar whatever is ~~due~~ due, in whatever coin. And I will pay the Lord whatever is due to the Lord. So, at the same time when I live my life and perhaps after I die my body can be used as dust for the moon. Who knows and who cares? That what is alive can continue, if it wishes, in something that has been built. This is my wish. And I start with emotions because out of emotions something can be built that really could become the living quarters for something that is still alive and could stay ~~alive~~ after my body is simply destroyed.

So, the aim is a different one. The aim is not just to be a good man or even to pay my taxes. The aim is to be. And in this life, as I am and ~~as~~ as I pay and I fulfill my obligations, everything that is necessary, to the last penny I will pay, but I will pay. It is not because someone else tells me to pay. Mother nature has no right to tell me. I will tell mother nature. You see, the question of debt: If I acknowledge the debt, I pay the debt. It is not that someone else prompts me to pay and says, "You owe me money." When I become a man, I look at life in such a way that nature, yes, I am one of nature. I am my own nature. Yes, mother, I will take care of you. This is when I grow up as a son, a son of my mother, mother nature, I call it. I will take

care of her. I will pay you. I will pay my grandfather. But I also will pay my grandchildren.

The dual aim that one has in life; I pay for my existence, whatever my body is, whatever my nature, whatever my habits are, whatever my chief feature is, whatever my moon is, I pay. And, in paying, I use it. And then, when it is being used for that, it turns around and becomes on the other side of the scale my children and my grandchildren - my Boyd Kessjan, my Soul. And I turn the moon into the sun, and I turn into planets, and I turn my Amalios into the sun. I do not know if you understand this.

Chief feature of man is that with which he is born. When he is born, at that moment, his chief feature starts. It takes a little while, yes. And after Atlantis is sunk, then he loses also that possibility of becoming an ordinary life what he is destined to be, unfortunately. And, as things go down, this is the transapalnian perturbation, the second one. The first one is when I am separated from my mother. That is the first. That is when I am hit, the comet Kondoor hits and a piece is torn off. This is me. And with that, the moon and Amalios, that is, my chief feature and my Magnetic Center, and there I am. A human being, trying to live. And, after a little while, I change my attitude towards myself and I call myself I. That is Atlantis sinking down and being buried. My essence is gone. And the third transapalnian perturbation is when I reach maturity and I have lived long enough so that my growth is practically finished. And then, everything that I am is covered by sand. This is my protection and with that I live.

So, I undo now, gradually, all the different things that I have been exposed to and that have made my life. And I start with the third; that is the closest to me. And I start to take away gradually, all such things that now protect me. And I am

perfectly willing to be open to this and to that and to put myself in a bath, to be dissolved. The crystal, I mentioned it tonight; the crystals that have to be dissolved in some way or other so that finally the essence can remain. And I use water and I use oil and I use sulphuric acid and nitric acid and aqua regia and all the rest. And whatever is still there, then I burn it up so that everything is destroyed and finally, that what is left, I have called it gold. Maybe I should say it is radiant. In any event, it is radiant. That what then exists<sup>es</sup> that is my essence. Then I have lost everything that belongs to me; everything, all my coverings. And, in that process, Atlantis came to the foreground because that what I have now used as covering as become, under the influence of certain influences of a different kind of nature that I call conscious impressions, has become transparent and Atlantis, my essence, is exposed. And now it can grow. It still has to grow, yes, but it is like God. God now can see it. And He can recognize and say, "He is my son." Then He will come. Then I will die. Then one participates. One lives in life as if God is walking with one. And after some time, one ascends. This is life.

Try to see your chief feature<sup>s</sup> as your moon. Your sun is your head. Your planets are your feelings. All of that has to become in balance. And if you put off the time of realizing that your chief feature is that what keeps you, at the present time, going and to which you sacrifice every God damned cent you have, psychological cent. If you do not see it, that that is how your life is at the present time organized and for which you socalled sacrifice yourself and where you believe you will finally get something. You really end up in such terrible distress at the time when nothing can be done about it any more. That is your moon and it is being fed and if you die unconsciously, your w<sup>g</sup>ole body, representing all your habits and your personality is simply dumped into the lap of

the moon, the lap of your chief feature. Find it. What is that motivation? What it is that is the little Anulios which also was born at the same time and also is there and is now your Magnetic Center, And where the hope of humanity lies. The hope of the growing cosmic ray so that that Anulios can start to develop. That is the end of the ray which grows. And if it develops and makes its own satellite, which is possible, higher emotion and higher intellectual center, then moon will become Earth. Earth will become planet. It is pushed up automatically because the other end is growing. Involution and evolution belong together because ~~there~~ they balance each other. What happens to one will happen to the other. If one ~~grows~~ goes to the left. the other must go to the right. If I am now number 2 and I make another one at the other end, I must become number 3. Try to see it. If my chief feature can be used for the purpose of growth, then I am perfectly willing to throw it away because my growth has taken the place of that what I aim at and not what I am any longer. Chief feature, as such, will be destroyed.

Look at life that way. Look at your opportunities you have during the day. Everything that is there is in favor. You are Tuesday people/ You have something that you wish. You must sit down. You must try/ You must be honest. You must come to yourself. You must know what you wish. Byt this time you ought to know it. And make it clear that that is your responsibility, that you want to grow, really.

Every day this coming week, when you get out, you sit and you pray. I do not care how you pray, what you call your prayer. I do not care if you sit on the edge of your bed or you sit still under the covers or you~~u~~ get out of it. I do not care. But for five minutes, after you open your eyes, I mean physically, you

start to talk to yourself and you hope that God will hear it. And you talk in such a way as if there is God in you and you believe that. And then you say to yourself, "I dedicate myself today to some possibility." You can say it in nice religious terms. You can say, "Oh Lord", if you wish. I do not care. It does not matter. Your conscience, you will know. You will find out. But make that little moment early in the morning a serious one. And start the day with that as a level. I wish to be. I wish to become. I want to live. Let me. Allow me. Do not put obstacles in my way. If there is anything I have to fight, give me the strength to fight. If I cannot fight, I will pray to give me help.

This is how I start, on that kind of a level. And in that, everything that is selfish and nonsense and small, picayune, will drop away because I am faced with something else that is my own, really my own and about which I could be proud and of which really that I not only wish but is me. If I understand that it is me, that that is God in me, then maybe I will do it.

Life, wake up, try to remember. I have said it many times. It is your business. It is my business. It is all our business. We can help each other if we wish. Not all the time with the kind of a face that is as if you are a pope. It is the joyful moments, the time that I really feel that something flows thru me, kindles me, that makes me say, "Ah, what wonderful sky it is; no clouds, nothing. Where am I? I am here."

I want to find out. There are questions in life. There are problems in life. There is suffering in life. What difference does it make? Why shouldn't I face it? Everybody else probably does it. They have to in any event. If they like or they dislike it, conscious, nevertheless they pay. I pay. I willingly pay. I say, "Yes, I meet you half way. No, I meet you 99% mother nature."

You stay home. I pay. But, if I pay, you die." You understand that? Mothernature dies. ~~W~~ kill her in order to live.

Work, I <sup>beg</sup> you. you have to. One way or the other, you will do it any how. We are sheep. All of us are sheep. Some of us know it. Some are a little white. Some a little gray. Some are black, really dark, deep, pitch black, horrible black but they know. And they work.

Good night everybody. Work this week. Whatever task you have, work on it, be sincere, be honest, grow up. Hope to God that you will live another week. That you will not die, that you will not have any trouble with your health and that you really feel that you are doing something ~~with~~ about it, about yourself, your psychological health; wishing, willing, desiring, and then being blessed. Good night. Work.